

the war cry

No. 4385

TORONTO, DECEMBER 7, 1968

Price Ten Cents

OFFICIAL ORGAN OF THE SALVATION ARMY IN CANADA AND BERMUDA

Graham Harris Asks:

How Free is Freedom?

THE four freedoms as enunciated by Franklin D. Roosevelt and Winston Churchill in 1941 are: (1) freedom of speech and expression; (2) freedom of every person to worship God in his own way; (3) freedom from want; (4) freedom from fear.

In this generation we are seeing people of several nations rising in great nationalistic thrusts to demand these freedoms. Despite restrictions, a sizable proportion of the world's population enjoy these privileges that can be bestowed by wise governments.

And yet they discover that they are not really free at all, for no government—be it of the purest democratic principles—can free a man from that which makes him a captive within himself. Multitudes find themselves under the heel of a power they do not understand and thus, certainly, cannot deal with effectively.

Could the truth be that freedom is not basically the extent of our advantages but rather the correct use of our power of choice? The power of choice is a most precious possession, separating man from the remainder of creation and making him almost equal to the angels.

What he does with this power decides whether or not he is truly free or just the plaything of his lower nature and desires.

FOR the Christian this matter is something of a paradox. He believes, and discovers to be true, that in yielding his will to a power greater than himself he is able thus to exercise himself most potently for the welfare of others.

George Matheson captured something of the paradox when he wrote the prayer:

*Make me a captive, Lord,
And then I shall be free;
Force me to render up my
sword,
And I shall conqueror be.*

George Matheson had discovered that true freedom is that of the spirit: a liberty of usefulness.

Occasionally we hear of a person being given the freedom of a city, an honour usually reserved for its proudest sons and daughters and distinguished visitors. It

is significant that such freedom is mostly bestowed upon persons who have earned it through prolonged years of yielding themselves captive to work.

Small boys conjure ideas of looting ice cream shops and toy stalls, not realizing that this is a freedom of appreciation rather than a licence for a person to do as he pleases.

A questioning young man came to Christ and asked Him whereby he might gain eternal life (freedom). He testified that he had from the time of his childhood kept the Jewish law and to all accounts was a good person. However Christ saw that for a person to win total freedom there must be total giving, and so he told the young man that if would really have his heart's desire then he must give away everything and

take a position as Christ's disciple. The price of freedom was for him too great. We are simply told in the narrative that at that saying the young man "went away" sorrowful for he had great possessions."

HOW tragic is the state of a person who is captive to earth-bound things, for in such captivity he will never find true freedom of spirit!

Paul regarded himself as the slave of Christ, and he worked like a most diligent one. Even while under arrest for no other charge than spreading the Christian message he was able to express to his young friend in the faith, Timothy, an experience which showed that he was experiencing a freedom that could not be confined to any house arrest.

May we who enjoy freedom of movement learn early that freedom of life is found in giving all to Christ!

Front Page Challenge

"DID this have to do with the realm of entertainment?" "Was this a recent event?" "Did it happen on the North American continent?" Such are the questions put by the panelists of "Front Page Challenge". Some incidents affect many people. Others are more obscure but often the story is discovered before the time is up.

I wonder, as a panelist, if you would guess the greatest news story the world has known! Some would relegate it to the back page. But to those who have not only read but have experienced the results, this story is indeed a front page challenge.

This news challenges self-centred living. It reveals prejudice for what it is. It revolutionizes attitudes. It transforms homes.

What is this front page challenge? Why, that God has a workable plan to help you and me make life worth while. That is why Jesus came — why He willingly sacrificed His life — why He rose from the dead — why His spirit within man can make God's plan work.—P.W.



Fred Davis, moderator for Front Page Challenge, waves off Gordon Sinclair, Pierre Berton and Betty Kennedy after their weekly session.

—CBC Photo

the war cry

CANADA AND BERMUDA

Published weekly by The Salvation Army Printing House, 471 Jarvis Street, Toronto 5, Ontario, Canada. International Headquarters: 101 Queen Victoria Street, London, E.C. 4.

William Booth, Founder.
Frederick Coutts, General
Territorial Headquarters:
20 Albert Street, Toronto 1,
Ontario.

Clarence D. Wiseman, Territorial
Commander

All correspondence on the contents
of THE WAR CRY should be ad-
dressed to the Editor, 471 Jarvis
Street, Toronto 5, Ontario.

Subscription Rates to any address:
1 year \$5.00. Send subscription to
the Publishing Secretary, 471
Jarvis Street, Toronto 5, Ontario,
Canada.

Authorized as second class mail by
the Post Office Department, Ot-
tawa, and for payment of postage
in cash.

IN THIS ISSUE

CELEBRATING Bible Sunday
(December 8th) this week
we begin a series of articles
(page five) written by young
officers — making their debut
as contributors to our pages —
in which they describe how
scriptural promises have
helped them in the various
duties the Army has assigned
to them. We note also that,
for his final three Bible studies
of the current series (page
four), Captain Tillsley is to
deal with the two shortest
books of the Bible.

On page eight we give a
final salute to Colonel Leslie
Pindred who has been a fre-
quent Bible School page con-
tributor and was already
lined up for a spell on page
four during 1969, but had to
withdraw on being transferred
to Australia. Coincidentally on
page nine we mark the retire-
ment of the Territorial Bible
School Director, who, like
Colonel Pindred, has minis-
tered both by pen and by pul-
pit.

Included in the missionary
news on page eleven is a con-
tribution about another young
officer, giving her first impres-
sions of the work in Ceylon;
to which territory she was ap-
pointed in August, 1967.



BIBLE SUNDAY — A good occasion to
remember the work of the Gideons.
Here a member presents a supply of
Bibles to Brigadier S. Williams for use
in Guelph Reformatory.

Page Two

EDITORIAL:

Latter Prophets

THE Canadian Bible Society announces that its
publication "Good News for Modern Man"—
the New Testament in Today's English Version—
with sales of 7,815,042, outsold all mass-dis-
tributed paperbacks in 1967. So, in spite of the
abundance of deleterious literature, there is still
a hunger for the word of God. But it must be
presented in a form that is clearly understood,
and it still needs human interpretation.

We should therefore thank God for every new
translation of the Bible. None is perfect in itself
but each can provide new insights. The trans-
lators are fallible men but sincere in their desire
to reveal God's truth. God the Holy Spirit will use
the offerings of their scholarship as He has al-
ways done.

The work of English translation has constantly
suffered the criticisms of those whose love for the
Authorized Version has almost amounted to
veneration. "It is possible to exalt it too highly"
said William Booth. "It is sometimes put in the
place of God. The letter of it rather than the
spirit has been held in chief regard."

Yet even the A.V. had its critics. The great
evangelical scholar, Dr. Broughton, declared
that the translators would have to answer at the
judgment for their "idle words" and that the
errors in the King James Version were "disgrac-
ing the ground of our only hope." One clergyman
exclaimed that it denied the divinity and Mes-
siahship of Jesus Christ. The translators were

called "blasphemers," modernists" and "damn-
able corruptors." That, of course, was in 1611.

Yet, given clarity of meaning, there still needs
to be application to modern situations. The Chris-
tian avers that the answer to all the cataclysmic
events of today is in the word of God.

This was what the prophets of old endeav-
oured to show. The ancient stories of the Patri-
archs and the history of the Jewish nation were
given a new twist. Instead of being simply tales
of heroes and old-time battles, they were now
used to illustrate the truths that when God's laws
were obeyed the nation prospered, and when
they were flouted it came to grief. The Hebrews
called the historical books of Joshua to Kings,
the Former Prophets; as distinct from the Latter
Prophets — Isaiah to Malachi — which were
written not as a record of history but as a com-
mentary on how God works through events.

It is for the Christian today to take up the role
of a "latter prophet," interpreting God's truths
in his own life and showing how these principles
relate to the political and social questions which
face us all.

"We want the words of the Holy Book to be
made flesh in our day" said the Founder. "That
is, we want the truths and doctrines of the Bible
so to take possession of the souls of men that
they shall live and act them out before the people
around them, and show them by living pictures
what the Bible teaches."

Inaugural Meeting of the Staff Band

THE first public appearance of
the Canadian Staff Band will
be at Toronto Temple on Satur-
day, January 18th, 1969, when the
Territorial Commander (Commis-
sioner Clarence D. Wiseman) will
preside over the inauguration
festival. Also taking part will
be a united band and male
chorus of some eighty musicians.
Tickets for this event may be
obtained from the Special Efforts
Department, 20 Albert Street,
Toronto.

Colonel Geoffrey Dalziel, the
new Chief Secretary, will be with
the Staff Band on the Sunday
(again at Toronto Temple) as
leader of the devotional meetings.
He will also preside over the
afternoon "Festival of Thanks-
giving."

Several inquiries have been re-
ceived from Salvationists and
friends expressing a desire to do-
nate an instrument in memory
of a loved one. In one instance a
corps band has offered to provide
an instrument. Any others wish-
ing to donate instruments or
money toward the purchase of
the same are invited to contact
the Territorial Music Secretary,
Major Norman Bearcroft, 20 Al-
bert Street, Toronto 1, Ont.

International View

EXPERIENCES ranging from
near-martyrdom and impris-
onment to involvement in the de-
velopment of young people's work
were related by present delegates

to the International College for
Officers who took part in a Day
of Word and Witness led by Gen-
eral Coutts at Westminster Cen-
tral Hall, London, England. The
speakers represented France, the
U.S.A. and the Congo. Further
overseas interest was aroused by
an interview during the meetings
with Mrs. Lieut.-Colonel Joseph
Dex, of South America West. Both
the General and the Chief of Staff
(Commissioner Erik Wickberg)
gave addresses and the day ended
with a number of seekers at the
Mercy Seat.

Terminology

CORPS opinion was sought at
Danforth (Toronto) to estab-
lish a designation for the hall, to
be displayed on a proposed new
sign at the front of the building.
The results showed that there was
equal preference for "Danforth
Citadel" and "Danforth Temple."
To free themselves from bias the
Partnership Board thought that
"The Danforth Corps of The Sal-
vation Army" would do quite
nicely. The corps news letter sug-
gests that in 1968 "corps" is a
very "in" word.

It is also in keeping with the
Army's military terminology. The
Oxford Dictionary's definition of
"citadel"—"last retreat of hard-
pressed party"—is not a particu-
larly complimentary designation
for a crusading army; and, accord-
ing to the Scriptures, "temple"
should now be applied to persons
rather than to buildings.

High Living

CONTRARY to general belief
that the United States leads
in the western world, the London
Daily Express rates Canada "The
world's champion in high living."
The *Express* table shows Canada
top in all six categories—75 per
cent of Canadian homes with cen-
tral heating; 96 per cent with
refrigerators; 75 per cent with
cars; 89 per cent telephones; 86
per cent washing machines and
93 per cent television. The U.S.A.
is second.

About the Army — 8

The Young

THE Salvation Army regards the
instruction and training of the
young as of the highest importance.
Not only are the children of Salva-
tionists and others attending its halls
instructed in the Scriptures by care-
fully prepared lessons, but in their
earliest years they are urged to de-
cide for Christ; they are also trained
in self-denying service for others. At
the age of thirteen the young people
may enter a corps cadet brigade and
take up a course of study and prac-
tical work designed to prepare them
for efficient service in the Army and,
in some cases, for officership.

The boy scout and girl guide or-
ganizations are developments for help-
ing young people of both sexes. Cubs
and brownies link up the younger
boys and girls. Young people other-
wise outside of uplifting influences
are being helped by the torchbearer
group movement and other youth
groups.

The War Cry

"I'll look after the animal," he said

MAJOR ARCHIE MacCORQUODALE talks about the therapeutic effects of the programmes for boys at the Toronto House of Concord.

WITH respect to the different courses, we now have the new greenhouse course, a new course in carpentry, a course in painting and decorating and a course called occupational therapy for a special kind of resident who has very special needs and who is unable to adapt himself to the ordinary programme. The old courses are still going on. The founding course is the farm course. It is impracticable in a financial sense but we keep it more as a therapeutic tool. There are some wonderful examples of healing which take place out there. Healing of the mind and soul for boys who can relate better to animals than to people.

We had a new animal, a black steer, which was completely uncontrollable, and no one would go near it. We had a little lad whom we put on the farm course because he badly wanted to go there. The next thing we knew he asked to be transferred to the high school. But every day after school he comes bounding out of the school room and over to the farm to work. This little lad said "I'll look after this animal." We said "Don't you go near him, that beast is so wild; you stay away from him." We went on talking and the next thing we knew as we looked around there was that huge beast lying down on the ground and this young lad with a brush grooming it and pulling the tats out of its coat. We asked, "How

For Sinners only!

IT was a frozen apple and it hung all alone, high in the branches of the tree. No one had picked it and for some reason it had not fallen with the rest of the fruit. Now it remained, a solitary wizened ball which could not possibly fulfil its original function. The grip of its mother-tree had doomed it to extinction, much different from the short-lived death of other apples whose seeds were now buried in the earth.

There is an obvious parallel. Many of us cling with desperation and fear to our old ways, our sinful and familiar patterns of life. We are afraid to let go and allow ourselves to be changed by God, for we have realized that this would necessitate an inner death.

We are aware that the new life which is given far exceeds the death of the old ways, for we have seen the transformation in others. But when it becomes personal then we cling to what we know, despite the failure and rottenness.

Surely we know that just as the death from which springs no life claimed the frozen apple, which could not let go, so we will ultimately be swallowed up in a death from which even Jesus Christ cannot save us.

While there's life, there's hope — if not for the apples then at least for us! — JEREMIAH



Service station training centre at the Toronto House of Concord.

did you do that?" He said "Well, I just went up to it and talked to it and told it to lie down and started to work on it."

The boys are not only interested in their own needs here. One of their projects has been to undertake the education of two children at The Salvation Army school in the walled city of Kowloon in Hong Kong.

The boys also take part in the monthly blood donation clinic at Thornhill and there is always a long line of boys to donate their blood every time a phone call comes from the Red Cross Blood Donor Clinic. And so the boys are involved with the community.

Throughout the year we have had good contacts with people in the area. There is a lady who operates a restaurant down at the corner. Last Mother's Day, a group of boys from this house went out and purchased a big bunch of flowers, went down to visit this lady, and found that dogs had upset garbage all over the lot. They spent the whole morning cleaning up the mess. When it came time for chapel that Sunday morning, they walked her all the way up the road as the mother of the boys of the House of Concord.

The quality of forgiveness

taken from a talk given by Commissioner Wiseman at the House of Concord's annual dinner earlier this year.

SOME little time ago Major MacCorquodale asked one of the boys to take his car to drive a mile or so down the road to get something for him. It was a wintry night and the roads were icy. On the way back the car skidded, ran into a pole and about \$40.00 damage was done. The boy was white with fear when he reported back to Major MacCorquodale. The Major gave him a pat on the back and said "All right sonny, don't worry about it; if I had been driving it probably would have been a lot worse." A few days later the car came back repaired. The moment the Major was informed the car had arrived back, he called on this same boy. He said "Son there are some things I want you to get for me at the shop, down the road; will you take my car and go down and get them?"

That was one of the finest examples of Christian grace, tact and understanding that I have heard for a long time.

The problem of self-centredness

EVERYONE knows that the root of all the world's trouble lies in the selfishness of men and women. If only we could rid the world of selfishness we should have a new and better world. The trouble is that each of us can see very clearly the selfishness of the other fellow. Few of us can see the selfishness in our own hearts. Yet if the world is to be rid of selfishness, each of us will have to cast the evil out of our own lives. We are

all selfish till the Spirit of Christ comes in and makes us unselfish.

How can we detect selfishness in ourselves? We see it in our desire to have people think well of us, in our assertiveness, our argumentativeness, our desire to manage other people's lives for them, our fussiness, our snobbishness, our jealousy, our indifference to the needs or the convenience of others, our social or intellectual pride, our self-indulgence, our self-pity, our craving for sympathy, our censoriousness and our superiority. Whenever we find any of these possessing our mind we know that selfishness is in control.

The only way to overcome self is not to be constantly trying to cut out this or that or the other expression of selfishness, but to give up our right to ourselves to Christ. When we die to self in this way we enter into the fulness of life. "He that loseth his life for My sake shall save it," said Jesus. Whenever we find self asserting itself, after surrender, we must make a new surrender.

A different life

By RICHARD SECORD
Miracle Valley Lodge Custodian

MIRACLE Valley! What a fitting name for the place where God has wrought a miracle in my own life.

Four years ago, broken in body and spirit, and truly without hope, I came to this place of quiet rest, to lick the wounds caused by the hell that chronic alcoholism had made of my life.

The five years previous had been spent in a nightmare, shuttling from skid-road dives to hospitals, prison and soup lines. I was living only for the liquor I could buy or beg. Doctors and society had given me up as a hopeless alcoholic.

Here, surrounded by God's handiwork, Paul's letter to the Ephesians became a reality. "But God, who is rich in mercy, for His great love wherewith He loved us . . . hath quickened us together with Christ . . ."

Any young person wishing to become a member of the 1969 Salvationist Youth Service Corps is urged to contact IMMEDIATELY his corps officer for application forms.

BIBLE School

Shortest Documents

THE Second and Third Epistles of John are the shortest documents in the New Testament, shorter even than the Epistle to Philemon and the Epistle of Jude, both of which contain only one chapter. These Epistles of John contain less than three hundred Greek words each and were no doubt written on a single sheet of papyrus. The two have a great deal in common.

For example, 2 John begins: "The elder unto the elect lady and her children, whom I love in the truth." 3 John commences: "The elder unto the wellbeloved Gaius, whom I love in the truth." 2 John 4 reads: "I rejoiced greatly that I found of thy children walking in the truth" while 3 John 3 adds: "For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth." In bringing 2 John to a conclusion, the author states: "Having many things to write unto you, I would not write with paper and ink; but I trust to come unto you, and speak face to face, that our joy may be full" (v. 12). 3 John 13, 14 reads: "I had many things to write, but I will not with ink and pen write unto thee." Thus even a casual glance would indicate the closest possible link between the two letters.

If you keep these letters in their proper setting, you will realize they are written against the background of the Roman Empire. The establishment and consolidation of the empire made travel throughout the inhabited world much easier and safer than it had ever been before. A great question had still to be answered as far as the Christians were concerned. Where should they stay when they came to some city on a business trip or even more important, on a missionary journey? W. M. Ramsay reminds us: "The ancient inns . . . were little removed from houses of ill-fame." It was thus to meet a very practical situation that these letters were written for in them the Elder issues instructions concerning whom to welcome and whom to refuse, and why.

The Introduction: verses 1-3

"THE elder unto the elect lady and her children . . ." The interpretations relative to the identity of the "elder" have been wide and varied. For example, it can mean simply an "older man" who by reason of his years and experience is deserving of



SECOND EPISTLE OF JOHN-1

affection and respect. (Originally the word elder or *presbuteros* meant just that.)

However, in the N.T. the "elders" were the officials of the local churches. For example, on his missionary journeys Paul set apart and ordained "elders" as soon as it was possible to do so (Acts 14: 21-23). It is in this latter sense that men such as Westcott have interpreted the word: "It described not age simply, but official position." Whichever interpretation is followed, one thing is clear, and that is that the "elder" was well-known to his readers. The phrase, "unto the elect lady" has also brought forth a wide diversity of interpretation. Do these words describe an individual or are they the personification of the Church? This writer feels the phrase is more likely a reference to the Church at large, "her children" being the individual members of the great body.

In v. 1 there is a significant link of "love and truth." It was the truth which bound John in love to this church, especially the truth about Christ in contrast to the "lie" of the heretics (1 John 2: 21-23). It is the truth which tells us the way in which we ought to love. The love of which John wrote (*Agape*) had its foundation in truth. It was not soft or sentimental, but rather an attitude to others which, no matter what others do, refuses to feel bitterness. It is best described in Matt. 5: 44—"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Love of this calibre must surely spring

from Jesus, who is "Truth." This is the manner in which the Apostle loves those to whom he is writing.

At first glance, the salutation of v. 3 appears very similar to that found in other N.T. letters. However, there is a significant difference. In the other N. T. letters, the greeting is in the form of a wish or prayer. For example, Paul normally begins: "Grace be to you and peace." Peter says. "Grace unto you, and peace be multiplied" (1 Peter 1: 2). However, in our present study, the greeting is not a wish or a prayer but rather a statement of fact: "Grace, mercy and peace WILL BE with you." He does not pray

by Captain Bramwell Tillsley

for these blessings but assures his readers that without question they will receive them. Here John expresses a faith which never doubts the word of God.

In verses 4-6 we catch the Apostle's concern for those to whom he is writing. There are some things which fill him with joy. "I rejoiced greatly that I found of thy children walking in truth" (v. 4). The obvious implication is that there were those who were not walking in truth. John's only remedy is that of love.

This suggestion certainly was not new (v. 5) for it bears the marks of John 13:35—"By this shall all men know that ye are my disciples, if ye have love one to another." Rebuke and criticism might awaken further hostility; it is the warmth of love which brings about the healing.

Threat to the Church: verses 7-9

There were obviously those who said Jesus had not come in the flesh: "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh." Wm. Barclay points out a subtle difference in verb tense, for the participle is in the present tense and might more correctly be translated "Jesus comes" or "is coming" in the flesh. This could mean one of two things:

(a) It could mean that Jesus is always coming, and there is a sense in which this is quite true, for the Incarnation is timeless (see General Coutts's article in the *Christmas War Cry*).

(b) It could also be a reference to the Second Coming when Jesus will come again as he went (in the flesh).

However, perhaps we should not lay such heavy stress on verb tense since the Apostle was not a student of classical Greek. He was probably speaking in the sense of 1 John 4: 3—"Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." It truly is remarkable the great stress that Christian thinkers have placed upon the Incarnation. Luther for example said in speaking of Jesus: "He ate, drank, slept, waked; was weary, sorrowful, rejoicing; He wept and He laughed; He knew hunger and thirst and sweat; He talked, He toiled, He prayed . . . so that there was no difference between Him and other men, save only this, that He was God, and had no sin."

In verses 8 and 9 the Apostle has a word to say to the so-called "advanced thinkers." John is certainly not suggesting that Christian thought must be static or dead, but he does say the touchstone of all our thought must be in Christ. Yes, we must think—but our thinking must be led by Christ. Thus the Christian faith is not some nebulous, undefined philosophy of life. It is rather truth as seen and expressed in Jesus.

He says in essence, if you want to know what God is like, then look at Jesus for "he that abideth in the doctrine of Christ, he hath both the Father and the Son." No matter how far a man advances, if he loses touch with Christ, he loses touch with God. It is in love that John reminds them of this fact.



The Bible a closed Book or relevant to daily life?



Introducing a new series contributed by young officers across the Territory stationed in a variety of appointments. In the coming weeks they will share with us how they have found God's promise to be God's provision.

I will lead them in the paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them. Isaiah 42:16

THE promises of God are adequate for every need and special problem that we encounter. But have you ever noticed that a promise of God can come to you and you can claim it in faith for another person?

Since being married, I have found this to be very true. As Salvation Army officers, my husband and I are involved together in the work of our corps. The perplexities, the difficulties that one experiences become a reality to the other also.

My husband is extremely interested in youth — particularly the teenager. In the hopes of impressing those in our town with the

given to help them recognize why Christians would consider conducting a gospel hootenanny.

This ministry continued to be a success in attracting the younger set. Now something more concrete should be done. But what? The three had many thoughts and suggestions. A much larger hall should be rented — perhaps a special speaker should be brought in — what about a workshop for Christian young people in the afternoon — but would they be willing to participate after the hootenanny in discussing their faith in Christ — would this turn many others away? How could they move from a hootenanny

PROMISE PROVISION

prayer of Jesus in John 17: 21, *that they also may be one in us; that the world may believe that Thou hast sent me.*

Surely this was the will of God. He wanted us to be instruments in winning these young souls to Himself. He loved them and wanted them kept from the grasp of the evil one. We were sincere in our desires, and because of this, God would lead and show the best way. By waiting on the Lord, the proper path would become plain.

A decision was reached! There would be a workshop for the Christians in the afternoon and a hootenanny that same night. The teens would be seated around tables and at each table would be a Christian young person. A good crowd turned out, most of them unchurched youth. As the hootenanny was brought to a quiet close, the portion of Scripture to be discussed was read and copies quickly distributed to those at the tables. Questions to get them thinking were thrown out by the panel of three and it began.

Seated around the tables with their hot chocolate and eager minds, they began to discuss. Very few left. After an hour, half of the young people were still there. At midnight, there were about a hundred. In fact, some were there until two in the morning, talking seriously about this matter of Christianity!

I had a terrible cold that evening and my lack of voice made it impossible for me to join in

any discussions. As I moved around the tables and listened, I thanked God in my heart — for the Christian kids who were willing to share with their friends, and for the provision of God. The urging in our hearts was to make these teens realize what they were missing in not being Christians, and we were getting through to some! This was the beginning; only God knows the end.

We had questioned, we had prayed, and we had claimed the promise of the word. It worked out far better than we had ever dreamed!

Lamp of our feet, whereby we trace
Our path when wont to stray,
Stream from the fount of heavenly grace,
Brook by the traveller's way.

Bread of our souls, whereon we feed,
True manna from on high,
Our guide and chart, wherein we read
Of realms beyond the sky;

Pillar of fire through watches dark,
And radiant cloud by day,
When waves would overwhelm our tossing
bark,
Our anchor and our stay;

Word of the ever-living God,
Will of His glorious Son,
Without thee how could earth be trod,
Or Heaven itself be won?

Lord, grant that we aught may learn
The wisdom it imparts,
And to its heavenly teaching turn
With simple, childlike hearts.
— S. A. Song Book, 515

The writer of this song, Bernard Barton, was a Quaker. He had a deep reverence for the Scriptures and a childlike trust in the certainty of its guidance. This song is based on Psalm 119: 105, *Thy word is a lamp unto my feet, and a light unto my path.*

by Mrs. Captain Gregory Simmonds
Sussex, N.B.

claims of Christianity, he and two others began holding hootenannies with several talented groups from the area. The first was a huge success. It was exposure to youth and only a brief challenge was

into a solid discussion on basic Christianity?

So much was discussed, but the final decision lay with my husband. Together we shared in this problem, and realized the direction of the Holy Spirit was vital here! We had to seek God in prayer! I knew there was tremendous concern by the leaders and I spent many quiet moments in prayer for the guidance of God. During this time, I came across a promise in Isaiah 42: 16, *I will lead them in the paths they have not known; I will make darkness light before them, and crooked things straight. These things I will do unto them, and not forsake them.*

"Yes," I thought, "God will guide. There is no need to be worried." I prayed sincerely for the men, particularly my husband, that God would show him clearly the best course to take. Then I turned in my Bible to the

WEEKLY PRAYER SUBJECT

All those experimenting in new forms of Christian service and evangelism.

PRAYER: Father, we thank Thee for men and women so urgently desiring to bring the good news of the gospel to their fellows that they have ventured into hitherto untried avenues of service, or have adopted unpopular methods of teaching old truths. Bless their efforts and may they be undismayed if results are not spectacular.

Encouraged Bandsmen

IT was through a Salvationist's personal interest in him that Brother Jesse Goodwin was led to the Lord and became converted. Born in Luddesdown, Kent, England, he had come to Canada and settled in Huntsville. It was here he met Brother Hunt, a soldier at the local corps, and became a Salvationist, playing in the Huntsville Band. When the family moved to Kitchener, he became a bandsman at that corps. Another move followed, this time to Hamilton where the family linked up with Hamilton IV which later became Argyle.

Brother Goodwin played in the bass section of the band and he often encouraged the younger men to give their best as musicians of the Master. Due to ill health he had to relinquish his place in the band and in recent years was unable to attend the meetings but he maintained an interest in the activities of the corps. At the age of eighty-nine, Brother Goodwin was promoted to Glory.

The Commanding Officer at Argyle, Captain David Luginbuhl, conducted the funeral service. Brother Goodwin leaves his wife and children, one being the wife of Retired Songster Leader Harold Rayment.

Outgoing Salvationist

THE oldest Salvationist of the St. Catharines Corps, Brother William Webster, was promoted to Glory at the age of 91 years. He had been a bandsman for seventy-two years, sixty-two of them in active service.

He was influenced for Christ and the Army in his youth by his wife, a devoted Salvationist, and was converted and became a soldier in their home town of Brechin, Scotland. With their two young daughters, the family emigrated to St. Catharines in 1907 and for years Brother Webster was a respected businessman in the Thorold area.

Brother Webster was an outgoing Salvationist as well as bandsman, having held local officer positions at different times such as Bandmaster, Corps Sergeant-Major, Corps Secretary and Corps Treasurer. Apart from this, he was devoted to encouraging the young to serve Christ and maintained his interest in young people right to the end. Although very frail, he attended the holiness meeting at the corps the day before he answered the Home Call.

Lieut.-Colonel William Poulton conducted the funeral service, assisted by the Commanding Officer (Major Cyril Frayn). The band was in attendance at the service. In the memorial service, Bandmaster Gordon Dix represented the band in his tribute and spoke of the interest Brother Webster displayed in every new bandsman.

Brother Webster is survived by two daughters, Mrs. Bessy Muir and Mrs. George (Nancy) Hawes of Niagara Falls.

Voice dedicated to God

HE had just entered the Winnipeg Citadel to attend the holiness meeting when Brother Walter Taylor was suddenly promoted to Glory. He had come to Winnipeg with his family in 1904 and was immediately linked up with the Citadel Corps. In fact his first night in the city was spent, together with his father and brother, on the benches in the hall while his mother and the younger children stayed at the quarters until suitable accommodation could be secured.

Thus began sixty-four years of faithful witness and service in the Winnipeg Citadel Corps. For a number of years he took his place in the band and as a bandsman was present for the opening of the first Grace Hospital. He had a beautiful tenor voice which was dedicated to the service of God and the Army, singing in the Headquarters Quartette, in duets with his wife and as a soloist in the corps meetings. He never lost his intense love for good music — especially Salvation Army music — and just a few days before he went Home he spent an entire afternoon listening to tape-recorded band music.

The funeral service was held at

Winnipeg Citadel and was conducted by the Commanding Officer (Captain Gordon Brown) and Mrs. Brown. A brief memorial service was held on the following Sunday morning when Brigadier Edwin Taylor (R) of San Diego, Calif., spoke of his early link with Winnipeg Citadel and gave a moving tribute to the life of his brother.



Active Worker

FOLLOWING a car accident at the time of the congress gatherings at Kitchener, Mrs. Rudy Knighton was promoted to Glory. She was a lifelong Salvationist at Guelph, Ont., participating in all the women's activities.

Mrs. Knighton made a great contribution at Christmas time each year when she took over the responsibility of arranging the Christmas basket packing. She was also a worker in the home league and latterly on behalf of the over-sixty club. In recent years, Mrs. Knighton resumed teaching in the Sunday school.

Lieut.-Colonel Clinton Eacott (R) paid a personal tribute to Mrs. Knighton's life in the funeral service conducted by the corps officer, Major Fred Brightwell.

Mrs. Knighton is survived by one daughter, Mrs. Dudley Igo of California, and one son, Harley of Guelph, and six grandchildren.

"War Cry" Boomer

CONVERTED as a little girl at the Guelph Corps, Ont., Sister Lottie Anger, was a soldier there for many years. For over fifty years she was known around the city as a War Cry boomer as she sold the paper week by week.

At the corps anniversary dinner in March, Sister Anger presented the Territorial Commander (Commissioner C. D. Wiseman) with a memento of the old citadel which he had known as a young soldier of the Guelph Corps.

After a short illness she was promoted to Glory. Present at the funeral service, conducted by the Commanding Officer (Major Fred Brightwell), was a delegation from the firm in whose employ she had spent all her working years.

Life of Sweetness

AT an advanced age, Sister Antoinette Chatelaine was promoted to Glory. She came to Canada from Geneva, Switzerland, thirty-five years ago and eventually lived with her sister and brother-in-law in the North Toronto Corps district.

Consequently, Miss Chatelaine linked up with North Toronto and was particularly active in the home league. She was known for her life of sweetness and good works.

Captain Bram Tillsley, the Commanding Officer, conducted the funeral and a group of home league members were present for the service.

— Scriptural Crossword Puzzle —

Where a dash is printed, the missing word is the required solution. Biblical references are given, to be used if needed.

REFERENCES ACROSS: 1. Rev. 18. 8. Ps. 104. 11. 1 Tim. 4. 12. Mark 1. 13. 2 Sam 2. 16. Matt. 10. 19. Eph. 2. 20. S. of Sol. 2. 21. Acts. 9. DOWN: 2. Ex. 28. 3. Pro. 5. 4. Gen. 35. 5. Jer. 36. 6. Jud. 14. 9. Acts 18. 10. Acts 10. 11. Acts 26. 14. Matt. 16. 17. Luke 13. 18. Gen. 29.

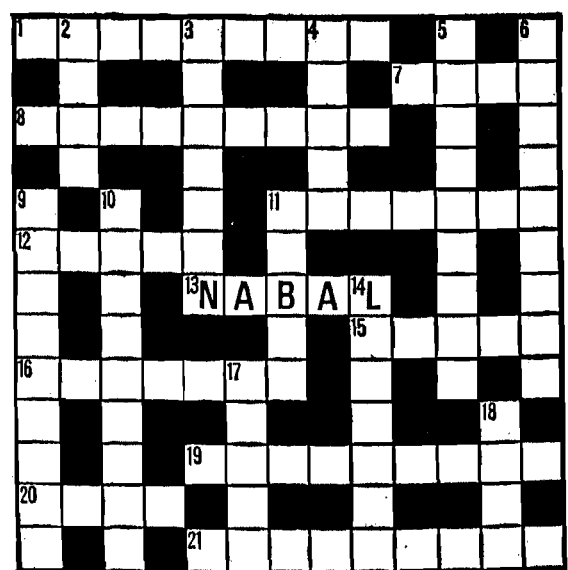
ACROSS

1. John said that the voice of these men, as well as harpers, pipers and trumpeters, would be heard no more (9)
7. Offer for inspection, perhaps (4)
8. The Psalmist said God made these a flaming fire (9)
11. "— not the gift that is in thee" (7)
12. John baptised in this of Jordan (5)
13. Husband of Abigail the Carmelite (5)
15. Iridescent and semi-precious (5)
16. "Heal the sick, — the lepers, raise the dead" (7)
19. Jesus broke down the middle wall of this between Jew and Gentile (9)
20. Solomon spoke of being the rose of Sharon and this of the valleys (4)

21. Saul breathed threatenings and this against the disciples of the Lord (9)

DOWN

2. This and the Thummim make the breastplate of judgment (4)
3. "Drink waters out of thine own —, and running waters out of thine own well" (7)
4. Deborah was this to Rebekah (5)
5. Son of Cush (9)
6. This came forth from the strong (9)
9. Wife of Aquila (9)
10. Cornelius saw a vision "— the ninth hour of the day" (9)
11. Adjective applied by Paul to Festus (5)
14. A red and such sky portends foul weather (7)
17. An ass or ox was kept in one (5)
18. Jacob served seven years for Rachel for this of her (4)



SOLUTION TO THIS WEEK'S PUZZLE

ACROSS: 1. MUSICIANS. 7. SHOW. 8. MINISTERS. 11. NEGLECT. 12. RIVER. 13. NABAL. 15. OPALS. 16. CLEANSE. 19. PARTITION. 20. ULY. 21. SLAUGHTER. DOWN: 2. URM. 3. CISTER. 4. NOURSE. 5. SHEELMIAH. 6. SWEETNESS. 9. PRIS. 10. EVIDENTLY. 11. NOBLE. 14. LOWRING. 17. STALL. 18. LOVE.

"Joy in The Salvation Army"

Captain Joy Webb visits various centres in Canada.

CAPTAIN Joy Webb, leader of the now disbanded *Joy Strings*, made a flying visit to Ontario and Montreal during the early part of November. Facing crowds from junior council age to over-sixty clubs, she presented the same exquisite blending of dedicated Salvationism, musical awareness and top-flight professional showmanship. Audience rapport was in evidence wherever she went.

The popular sound of the *Joy Strings* came alive when Captain Webb captured the attention of over 400 young people during the Metro-Toronto junior councils. Introducing for the first time her Canadian accompanists (Mona Haskell—organ, David Dowding—drums) she readily held the audience with her wide variety of songs. Sharing the musical contributions in the council sessions were the Toronto Temple Singing Company and the Scarborough Y.P. Band. After relating her experiences as leader of the *Joy Strings* for five years Captain Webb challenged the young people with the thought of "only one life to live . . . and give." In response, several persons knelt at the Mercy Seat.

The Bramwell Booth Temple was completely filled to overflowing for "Sounds Exciting," a programme presented by ACSAL, which had sponsored Captain Webb's visit to Canada. Sharing the spotlight with Captain Webb were Mrs. Sarah Green (flute), the Metro Divisional Male Voice Party and the Earls Court Citadel Band. Various ACSAL representatives participated and Commissioner Clarence Wiseman chaired the programme, which featured groupings of songs by Captain

Webb. Using the moods evoked by coloured spotlights Captain Webb sang of joy, of tenderness and her faith. She told of her ministry and of God's undoubted leadings and with eyes at times half-closed with feeling sang of the new world which she could see. A dramatic Scripture presentation was contributed by David Reynolds and Bonnie Lewis.

A swing north brought Captain Webb to Peterborough Temple (Brigadier and Mrs. Robert Weddell) where she conducted the Sunday meetings which were very well attended by visitors, including members of the Canadian Legion. Monday night the Captain was joined by the Mount Dennis Combo for a programme at Barrie, Ont. (Captain and Mrs. David Howell). At the conclusion of this meeting there were seekers.

The crowd was so large when Captain Webb visited Guelph

(Major and Mrs. Fred Brightwell) that the meeting was transferred to a high school auditorium. A variety of music was provided by the Kitchener Youth Chorus, the King's Trio and The Willowtones, as well as the special guest.

Bad weather did not dampen the enthusiasm of the crowd which filled the large auditorium of a school at Burlington on Wednesday evening. The Crescendos of East Toronto entertained for the first half of the programme and then for fifty minutes Captain Webb presented gay, thought-provoking, contemporary songs interspersed by comments regarding their background and purpose. Several young people responded to an invitation to stand with her on the platform in an act of dedication.

The Canadian tour of Captain Webb concluded with visits to Windsor, Ottawa and Montreal.



TOP RIGHT: Captain Webb sings at the Toronto "Sounds Exciting" programme. BELOW: ACSAL representative Dave Knight from Bermuda leads the congregation in a chorus with the platform party in full participation.



MID-ONTARIO PEOPLE'S CONGRESS

Colonel Arnold Brown returns home as Belleville Congress leader.

BELLEVILLE, the heart of the Mid-Ontario Division, welcomed as leader of the People's Congress, Colonel Arnold Brown, a native son, Public Relations Secretary at International Headquarters, London, England.

Throughout the series of congress gatherings, Colonel Brown was supported by the Divisional Commander (Lieut.-Colonel Wilfred Hawkes) and Mrs. Hawkes,

the Divisional Youth Secretary (Captain James Reid) and Mrs. Reid. The weekend resulted in a number of people kneeling at the Mercy Seat.

Prior to the officers' councils, Colonel Brown was interviewed on radio and television. Belleville's Mayor Russell Scott brought civic greetings at the welcome meeting on the Friday night. Held in the Bridge Street United Church, the main feature of the evening was the presentation of "Christ in the Concrete City" by the Pathway Players. Preceding this, the Colonel read a personal letter of greeting from the General. Musical support was given by the Kingston Band and Belleville Songster Brigade.

Saturday afternoon at the Victoria Avenue Baptist Church, a women's rally was held, convened by the Divisional Director of Women's Organizations, Mrs. Lieut.-Colonel Hawkes. Special speaker for the afternoon was the Congress leader, Colonel Brown. Other participants included a vocal trio from Peterborough Temple, trombone soloist Linda Payton and Ruth Littleton and

Mrs. E. Brown who testified. A league of mercy dinner was held afterwards.

The main thoroughfare of Belleville was lined with Saturday afternoon shoppers when a march of witness was held, led by the Scarborough Citadel Band. At the saluting base was the Mayor, and Congress leaders.

Corps cadets of the division met for dinner with the Secretary for Candidates (Captain Earl Robinson) who spoke regarding the importance of corps cadetship and outlined the basic philosophy of the programme. Derek and Gordon Adnams, who were featured throughout the weekend, brought combo-style vocal numbers. Six graduate corps cadet diplomas were presented and the award shields presented to Oshawa (more than ten corps cadets) and Lindsay (less than ten). Meanwhile the Belleville and Scarborough bandsmen gathered with the Divisional Commander for a dinner meeting in honour of Colonel Arnold Brown.

A festival of music was held in the Belleville Collegiate on Saturday evening in which the Scarborough Band was featured. Preliminary music was played by the Peterborough Young People's Band and there was a brilliant

(Continued on page 15)



TOP LEFT: Colonel Brown speaks during the Saturday evening gathering. ABOVE: The Willowtones made an impact with their contemporary music.

The Army and The Churches

In this final article COLONEL LESLIE PINDRED evaluates the Uppsala World Council of Churches Assembly.

THOSE who predicted that the World Council of Churches would make a supreme bid for the organic unity of the churches in the world must see now, if they will to see, that this Utopian and unrealistic dream was farther removed from possible reality at the end of the Fourth Assembly than it has ever been. The Salvation Army never has believed that this is the will of the Lord, and our General has well stated our position in the clarity of his writing on the subject.

What a pity that those who belabour the phrase in the Highly Priestly prayer of Jesus that reads "That they may be one" (John 17: 21) don't, at the same time, keep it in its context! This phrase is set in the centre of three significant phrases, all equal in importance, and one being the complement of the other. Here they are, first, "Sanctify them"—this has to do with the spiritual life and separation of God's people to God's purpose; second, "that they all may be one"—in purpose, in spirit, in love and in co-ordinated action; and, third, "that the world might believe that Thou has sent Me."

I am not prepared to state that all Assembly delegates saw this truth as clearly as this because it was obvious that there were some who did not understand, or wish to interpret the Master's great commission to the Church as literally as we do, nor were they ready to concede the Christian message of Christ the Saviour, as the only hope for a lost world. Some were convinced that no such colossal Assembly should be convened again.

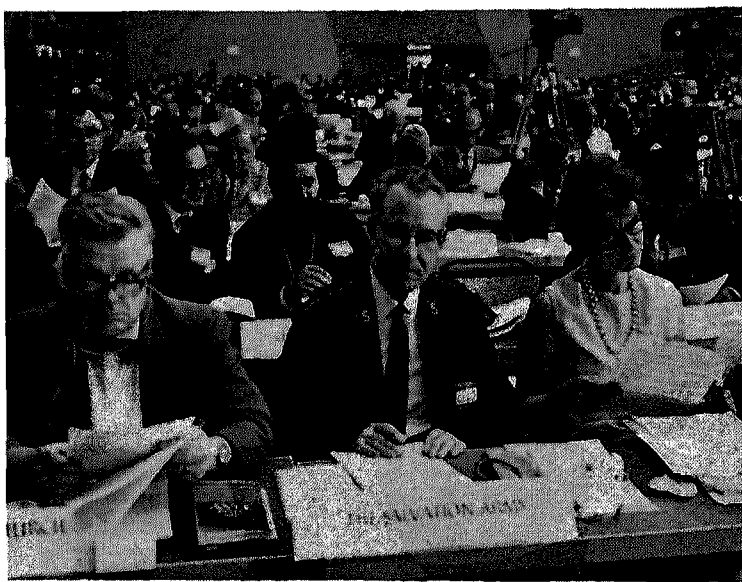
There was considerable pressure from some sources for a new style of meeting which they called "group dynamics." I was of the opinion that the group dynamics should have been in operation long before the plenary sessions were convened. Many churchmen, including ourselves, came to the Assembly unprepared for such important deliberations. Further, the evangelical Christians are able to exercise their voice and vote, and influence the council to keep a wise and steady position clearly between both the right and left factions in the Assembly. How wrong is the assumption that anything "Council of Churches" is theologically liberal and, in contrast, that anything evangelical is theologically conservative!

I met many delegates at Uppsala with whom I shared choice Christian fellowship in Berlin at the World Conference on Evangelism in 1966. The sharp cleavage between the World Council of Churches and that which is fundamentally evangelical is peculiar to Canada and the U.S.A.;

there is very little elsewhere and a much greater evidence of the Spirit of Christ at work in love than is often the case on this continent.

Jesus said to His disciples: "As the Father hath sent Me into the world, so send I you." Our task, and the task of all Christians, is to continue this ministry of infil-

tration and evangelism in every area of society in the world. This cannot be accomplished by any brand of isolationism at any level. As long as the Army chooses under its leaders to share actively in the Council of Churches programme, it has the prerogative to share in the drafting of that body's course. If the day comes when participation is no longer valuable, or that membership hinders the Army fulfilling its God-given destiny in the world in co-operation with the Church universal, then our leaders would be quick to guide us as God directed. The suggestion that the Council violates our principles



Colonel Leslie Pindred at the assembly.

or tampers with our doctrines, or weakens our evangelism, is utter nonsense.

I found that the Assembly was not a debating forum in which protagonists battled to establish points against each other; it was rather a fellowship of Christian leaders from many lands and as varied cultures, trying to help one another to arrive at a better understanding of the word of God, which, in spite of the strong criticism of some, insofar as my ears were concerned, was accepted as divinely authoritative. Most of the difficulty encountered in discussion and committee was between theologians, and those who agitated for greater social and political action in the world, rather than unwisely pressuring for revolution. The revolution of grace through Christ was not always the revolution envisaged by some. These matters, however, were thrashed out in sectional study groups and then brought to the floor of the Assembly for study and criticism.

With my colleagues, we valued the privilege that was ours as delegates to interpret The Salvation Army's mission and ministry to ministers. I have, in previous articles, spoken of the fine ferment of influence and inspiration the Salvationists were in tonic to the whole Assembly, and this is said humbly and with thanksgiving. I was made more sensitive to the sovereign hand of God in history. To sense the desperation of the Church in its attempt to fulfil its divine mission in the world, and in particular to become more aggressively involved in sociological and humanitarian concerns, was to realize afresh how clear this was in the mind of the Founder, William Booth, a hundred years before Uppsala 1968!

I have returned from this experience burdened with the con-

(Continued on page 15)

Territorial farewell for Pindreds



MOST memorable contribution to the farewell meeting at North Toronto of Colonel and Mrs. Leslie Pindred, prior to their departure for Australia where the Colonel has been appointed Chief Secretary for the Eastern Terri-

tory, was an unexpected one. The crowd, so great that it spilled on to the platform, as well as occupying extra chairs down both aisles, waited for the three Pindred girls to render a vocal trio. There was a tense moment and then Dianne gave a moving little speech endorsing all that had been said about her parents and adding a personal family tribute.

Paula and Sharon Pindred also sang with the Wychwood Songster Brigade which provided a devotional number accompanied by Dianne at the piano. Adding to the family spirit, Brigadier Cy Everitt, brother of Mrs. Colonel Pindred, was at his usual post at the North Toronto organ. The participation in the meeting of Toronto Temple Band commemorated the six years the Pindreds spent in charge of that corps.

The meeting was conducted by the Territorial Commander (Commissioner C. D. Wiseman), Sched-

uled speakers were Retired Corps Sergeant-Major Jim McFarlane and Captain Bram Tillsley. The former, representing the soldiers of the Canadian Territory, spoke of Colonel Pindred's sincerity and discontent with anything but the best for God. The Captain, on behalf of all officers, eulogized the Colonel's counselling ministry both by word and by pen.

In presenting Mrs. Pindred, Mrs. Commissioner Wiseman described the outstanding leadership of the former Territorial Home League Secretary, and latterly League of Mercy Secretary. Mrs. Pindred's words were of warm appreciation of the kindness of her comrades and of the love and goodness of God.

Colonel Pindred gave a valedictory Bible address quoting from farewell messages given by Moses, David, Paul and Jesus Christ, and the meeting ended with a song of dedication.



The Divisional Commander for Nova Scotia (Brigadier Leonard Knight) burns the mortgage for Halifax Citadel, assisted by Corps Sergeant-Major (Envoy) Frank Ubell and the Commanding Officer (Captain Gerald Leonard).

AFTER only eight years since the new hall was dedicated, comrades and friends of Halifax Citadel, N.S. (Captain and Mrs. Gerald Leonard), joined in a corps dinner to witness and celebrate the burning of the mortgage.

The Divisional Commander (Brigadier Leonard Knight) and Mrs. Knight presided and following words of congratulation, the

Brigadier struck the match which symbolically eliminated all debt on the building. The evening included reports from the Corps Secretary and Corps Treasurer as well as the corps council.

Memories of the old corps building on Brunswick Street, officers, comrades and outside friends who had helped through the years were revived as this important event took place.

Varied service in South America and Canada

Brigadier Agnes Morton retires



IT was through the life-saving guards (now girl guides) at Dundee Central Corps, Scotland, that Brigadier Agnes Morton met The Salvation Army. She had been converted in the Faith Mission in Scotland although born in Leeds, England.

Although the Brigadier felt the call to officership, she did not see her way clear to respond until after emigrating to Canada and linking up with the Toronto Temple Corps. Following her cadet days at the training college, Brigadier Morton was appointed to the Ottawa Grace Hospital where she received nurses' training. The Bethesda Hospital and Home in London, Ont., was her next appointment and then in 1935, the Brigadier went on overseas work. Stationed in Buenos Aires, South America East Territory, until 1949, the Brigadier continued to work in the women's social field.

On returning to Canada, further appointments were held in both

hospital and girls' home work in Saint John, N.B., and St. John's, Nfld. The Brigadier was then appointed to Regina Grace Haven, where for the last three years she has been the superintendent.

As Colonel Mabel Crolley, Women's Social Service Secretary, writes, "The Brigadier has considered it a privilege to work with young people. I believe that her faithfulness and influence will have had a permanent effect upon the lives of many of the girls who have come under her care." The Colonel speaks of the Brigadier's loyalty and devotion to duty displayed during her thirty-eight years as a Salvation Army officer.

"I have been happy in God's service and The Salvation Army and feel that the future is in His hands," testifies Brigadier Morton.

DURING a public retirement meeting held at Regina, Sask., the Divisional Commander for Saskatchewan (Brigadier Leslie Titcombe) presented Brigadier Morton with her Retirement Certificate on behalf of the Territorial Commander. Mrs. Brigadier Titcombe spoke on behalf of the division while Brigadier William Shaver of the Public Relations Department paid a tribute to the Brigadier's work at the Grace Haven and her influence amongst the officials of the city, particularly as it related to welfare agencies.

Prior to the public meeting, the officers of the city held a testimonial dinner at which Mrs. B. Gladstone, president of the Grace Haven's Ladies' Auxiliary and Dr. D. Church of the Regina Advisory Board were present and spoke highly of the Brigadier's work. Mention was made of the Brigadier's untiring efforts concerning the proposed new home and planning so that in the not-too-distant future a new Grace Haven will serve Regina and other communities across Saskatchewan.

Chatham H.L. conference

IN connection with the recent home league week, the three groups of the Chatham Corps, Ont. (Captain and Mrs. William Kerr) met for a conference, these groups being the afternoon and evening home leagues and the young women's friendship group.

Special guests included the Divisional Commander (Lieut.-Colonel Douglas Sharp) and Mrs. Sharp who were formerly the corps officers. Mrs. R. G. Parry of the May Court Club of Chatham spoke of the need and work of the Day Care Centre in operation in Chatham. This was followed by a craft demonstration.

After the dinner, a devotional period concluded the conference.



International service in many countries

Colonel and Mrs. George Higgins retire



OF Anglican-Methodist stock, raised and educated in the north of England, Colonel George Higgins was converted as a lad in The Salvation Army and was present at the market place in Ashton-under-Lyne, his home town, when General William Booth came that way on his final motorcade.

Active in band, songsters, corps cadets and scouts, the Colonel entered the International Training College, London, England, in 1924. The following year, he was appointed to Scarborough, Yorks., as Lieutenant to Captain and Mrs. Grinstead, who were to be associated with Colonel Higgins again in Canada in the closing years of their careers. While at Scarborough, George Higgins was awarded the Royal Humane Society's Certificate for Life-Saving after rescuing two drowning men.

After service at Clapton Congress Hall, London, the Colonel married Captain Doris Holgate. As corps officers they received appointments to various corps in the London area. At the outbreak of World War II, they played an active role in war relief services when in command of Birmingham Citadel Corps.

Youth service work followed in the Brighton and Northern Divi-

sions followed by ten years commanding divisions in Wales, Yorkshire and London. It was back to youth work again when the Colonel was appointed National Youth Secretary for the British Territory. During this time, there was expansion of the National and Regional Schools of Music for young people's bands and singing companies.

Then followed the position of International Youth Secretary when unique opportunities for meeting with the youth leaders and young people of many lands were presented. The International Youth Fellowship was brought into being at this time in London, England. This provided facilities for youth of many nationalities to enjoy Christian fellowship whilst at work or studying in London.

In 1961, Colonel and Mrs. Higgins were appointed to Newfoundland, the Colonel becoming the Provincial Commander. Many new buildings were opened during his command such as the new training college for officers in St. John's, the extension of the Grace Hospital in that same city, plus the development of Army work in Labrador. New corps buildings were opened in Happy Valley and Labrador City and a modern hos-

pital, built by the government handed over to and run by the Army in Labrador City.

At his retirement, the Colonel was Director of the Territorial Bible School which involved bringing focus on the Scriptures through conferences, councils, camps and corps across the Canadian Territory.

The two daughters of Colonel and Mrs. Higgins became officers, the elder daughter and her husband, Captain Gil Haywood, serving in Rhodesia and East Africa.

In paying tribute to the service of Colonel and Mrs. Higgins, the Territorial Commander (Commissioner C. D. Wiseman) states, "Colonel and Mrs. Higgins have contributed richly to the Canadian Territory since the Colonel's appointment to Newfoundland... they have endeared themselves to Newfoundlanders by their fine Salvationism and outgoing natures. When the Colonel was stricken with illness, Mrs. Higgins carried on with great bravery and to her care and his own indomitable will to get better, must go much of the credit for the Colonel's remarkable recovery."

Colonel and Mrs. Higgins have now returned to England where they have taken up residence in Gillingham, Kent.

MUSICAL notes

Helen Brett here reminds us

It's Time to be Sharp

TOO easy! Be sharp! In days of inconvenience, of shopping queues, transport queues, pushing and treading, rushing and bumping, I should think it is the easiest thing in the world to be sharp. Perhaps a few rare spirits can treat this acceleration as a joke; others—well, perhaps not.

But there are ways and times when we might be sharp with advantage; sharp in this case meaning "quick off the mark." We can be sharp to get to the open-air or indoor meeting, whenever possible.

Be sharp to give a helping hand whenever we see that another pair of hands would greatly ease the strain for somebody else. Be sharp to speak an encouraging word when circumstances seem to combine to floor another—sharp to speak up for what we believe, when those truths we hold dear are held up to doubt or ridicule.

Be sharp to clamp down a guard upon our tongue when some impossible person says some impossible thing which rouses our indignation on our own behalf.

Be sharp to hear the cry of need; be sharp to throw the spiritual life-line to the one who might perish if we hesitate!

DON'T Bb

AS opposed to the plural, there is flat AND flat. There is the "flat" which says "I shall not do so and so, and that's 'flat,' which really is so restful, because one knows just where one is! But there is the "flat" which is denoted by a morose and moody expression, lethargic mien and a dull eye. "I feel so flat" moans this one and proceeds to knock most other folk flat in her heavy passage through life.

To such a one I suggest there are untold joys to be embraced—happy and enlivening interests which soon put a sparkle in the eye and a spring to the step. There are so many jobs to be done in the Army, and all too few to do them. The "flat" comrade might take up a few of these and I'll warrant that by the time she has made a few calls in the service of Christ, written a few letters, sung a few songs or said a few helpful words here and there, she will have forgotten what it is like to feel "flat."

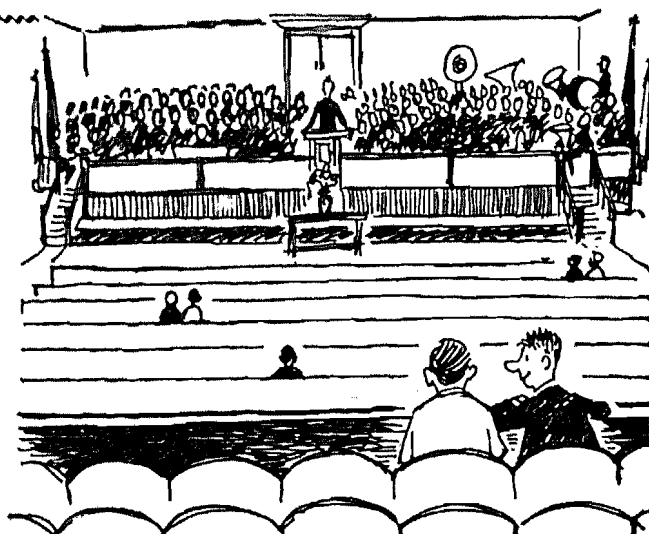
On the other hand, however, there is a sense in which it is ad-

vantageous to be "flat"—if we interpret the word as meaning "even." Often we meet a comrade from whom we parted recently with joyful goodwill, to be astounded now to see a scowl upon that face. Instead of being hailed with delight by a pal with whom we have been on such terms of goodwill, we meet with a frosty smile and a merely polite greeting.

Alternatively, we heartily concur when we hear someone say, "Oh, I like old So-and-So; always the same—never change"; so different from poor Brother Moody or Sister Changeable, eh? Of course, we have to fight a battle to make us approach them the next time we meet. It is hard to manifest the same enthusiasm and risk further snubbing. It's easy to say, "Oh, we'll leave them to it; they'll come round in time." But, of course, *that* might go on for ever.

How much brighter life would be if we could *all* keep an "even" outlook; how much more equable life would be for others if they could *know where they are* with us. Let us make up our minds to keep calm and placid—if anything is wrong we can usually tell the person concerned and try to put things right. If there is nothing wrong, except our unfortunate temperament, let us get it altered. Why plague our long-suffering friends and comrades with our "moods" when we can have them elevated and beautified?

One Man's View



"Fine corps, Sid—forty in the band and fifty in the songsters."

I AM LOST!

I ATTENDED your corps this morning. You wouldn't remember me—I may be eleven or eighty—but I was there. And I was hunting for something. I think I almost found it. I think I would have if you hadn't been in such a hurry.

The songsters—even you in the congregation—sang about a loving Lord in such a way that my heart beat faster. I felt a tight, choking sensation in my throat as your officer described the condition of a lost person.

"I am lost. He is talking about me," I said to myself. "From the way he speaks, being saved must be very important."

I looked about at you in the seats near me. You were listening. You seemed to think the officer's words were important. "All these people are so concerned," I thought. "They want me to be saved too."

At last the officer finished his appeal and asked you to stand and sing another of the beautiful songs you know so well. I swallowed a lump in my throat and wished I knew the joy with which you sang. Then your leader

looked at me and started telling me once again how I could have this joy. But his words were drowned in a gradually growing sense and sound of bustle around me.

When I glanced around, you were helping your little girl put on her coat and telling her to get her things. I looked on my other side and saw you rearranging your hat.

Looking in front of me, I saw you frown at your watch as if time were running out. Suddenly I didn't want to look at any more of you. My eyes burned and my throat hurt. My feet were tired. I couldn't have walked toward the pleading officer.

You really didn't care. This salvation the meeting leader had been telling me about was not important. You didn't care that I was lost. You only wanted to get away.

I wanted to get away, too. I wanted to run. But I was afraid if I did you would wonder what I was running for.

I waited until the meeting was over and walked out among you—ALONE—LOST!—D.K.



At the Southern and Western Ontario Inter-Divisional Congress held recently in the Kitchener Auditorium, Commissioner and Mrs. Clarence D. Wiseman chatted with participating bandmasters. Also seen is Major Norman Bearcroft, Territorial Music Secretary (left), Lieut.-Colonel Douglas Sharp, D.C., Western Ontario (second from left), and Lieut.-Colonel Arthur Moulton, D.C., Southern Ontario (second from right)—now appointed to Metro Toronto.

INTERNATIONAL SURVEY

Daily life in a mountain hospital

CAPTAIN V. ALLIES writes of her day-to-day work in a Salvation Army hospital in Africa. Captain Rhoda Reilly, a Canadian missionary, is stationed at this centre.

THE hospital at Mountain View, South Africa, began its life as a farm/school clinic in one room in 1928, run by a Zulu Salvationist teacher who later became an officer. In 1931 an officer-nurse was appointed from Sweden and in 1933 a dwelling house on the present hospital site

clouds when mists suddenly swirl in.

We have a 1966 Willys Jeep Ambulance (two beds) with 4-wheel drive, without which many of the patients for whom we are called out could not be collected. The ambulance usually averages about a trip a day per month.

a child smile for the first time when on the way to recovery after having bordered on death. One of our prize patients recently returned home—a fifteen-year-old girl who had typhoid fever with pneumonia complicating, and also amoebic dysentery. She was helpless for a long time, but

and from that an under-fives clinic resulted. Mothers were encouraged to bring back their babies to clinic, plus other little children at home, and mothers of little patients were encouraged to bring them after discharge. The response has been very encouraging. The clinic is held once a week, and Captain usually has twenty to twenty-five little ones there. They are inoculated against diphtheria, tetanus and whooping-cough, and given B.C.G. against T.B. if they have not already had it. We routinely give all new-born babies and all children admitted B.C.G. Children with a positive heaf test are X-rayed for T.B. Many cases of primary T.B. are discovered this way.

Captain Reilly also has twenty-four T.B. children organized for "school" each morning. The bigger girls and boys learn reading and writing, the girls knitting and sewing (often with material scraps) and the smaller ones colour and draw or just play with toys which are put out at that time. They are with us for not less than five or six months.

A young African officer was appointed to us from the training college as chaplain and home officer. Her main responsibility is the spiritual welfare of the patients, and routine activities in this connection include morning prayers, Sunday and midweek meetings, and Sunday school. It is a marvellous opportunity for a young Christian to be a blessing to her own people.

For the nursing we have five auxiliary enrolled nurses (two of them with midwifery qualification) and eight nurse-aides. The nurse-aides are untrained girls to whom we give classes when possible — aiming at three per week for seniors and three per week for juniors. We do not have any recognized form of training, but these girls can learn much and become very valuable if they have the ability and interest.

GOD'S WORK IS BEING DONE IN CEYLON



RECENTLY work among the underprivileged children of Slave Island was recommenced at the Colombo Youth Hall under the direction of Captain Avril Halsey a Canadian (second from right) assisted by a national

officer. A variety of classes are held and CARE milk is distributed to a different group each day.

One out of eighteen teenage girls attending the Sinhalese language class had never been to school and

another teenager did not know how to hold a pencil properly.

A sixteen-year-old wore her best dress to sewing class. Her mother had spent all she had on it. It was only to be worn on special occasions. She had seven brothers and sisters. Mother considers sewing class a special occasion for it will help the family if the elder sister learns to make clothes.

The father of a fifteen-year-old died during the night, leaving eleven children. The mother was full of gratitude for the visit of an Army officer and although Muslim allowed Bible reading and prayer. The girl was the only one out of the eleven receiving any schooling.

"I can't drink milk" said a young boy "it'll make me go mad." The Captain, in trying to combat such superstition, usually drinks some milk to prove that it is not poisonous.

A teenager said she would like to be a Christian and the national officer sat the children on the floor, sang songs about Jesus and told about His life.

was converted into a six-bed hospital. Extensions were later added to make a hospital of about twenty beds. In 1958 the local corps built a new hall, and the old one, right next to the hospital, was converted into a three-ward tuberculosis block.

The present official capacity of the hospital is twenty-two general and maternity beds plus twenty-six T.B. beds, but the actual total number of patients is usually about seventy (half T.B. and half general patients). Most patients come considerable distances, sometimes many miles, to be here for treatment, and need admission for adequate treatment.

The hospital is in a mountainous area of North Natal, about ten miles from the Zululand border. Our nearest large centre with railhead is Vryheid, 50 miles away. The nearest hospital with doctors is at Nongoma, twenty-four miles away in Zululand, and that is where we take our emergencies and other cases who need skilled medical attention and full laboratory facilities.

The weather is very variable, but tends to be cool, and we are often literally caught up in the

Many of our patients are children and babies, and usually when they come they have not only the disease which has laid them low but also malnutrition and worm infestation. Sometimes they have two serious diseases together, such as measles and acute amoebic dysentery. Perhaps our greatest joy in the work is to see

eventually went home perhaps healthier than she had ever been. We are continually grateful to God for the improvements and recoveries we see, sometimes against all logical hope, and for His guidance of which we are so aware each day.

When Captain Reilly came she took over our maternity section.

A WORTHWHILE GIFT

A new Ford transit bus was recently donated to the Territorial Training College in Kingston, Jamaica, by Mrs. Leyman Ratcliffe and family of Calgary, Alberta, in loving memory of Mr. Leyman Ratcliffe. The Property Secretary (Lieut.-Colonel Walter Morris) presents the keys to the Training Principal (Major Fred Mills) while cadets of the "Evangelists" Session look on. Major Mills is a Canadian missionary.



home page



WOMEN talk



Featuring this week
MRS. CAPTAIN RUTH EASON
Toronto, Ont.

LOOK WHAT YOU MADE ME DO!

☆☆ Just recently our children had a delightful book given to them. One of the stories was about a little girl whose favourite expression was, "Look what you made me do!"

It appeared that Gloria Jean always blamed her accidents and shortcomings on someone else. Desperate to find a cure, mother came up with an idea. She decided that for one week Gloria Jean should play alone in her bedroom, and she must make a list of all the toys which she took into the room.

Finally, at the end of the week a very sober little girl had to account personally for the following casualties: a broken dish, a torn dress, a soiled panda bear and a damaged story book. There is little doubt that this wise mother had conveyed a very important lesson to her little girl.

This simple little story brought to mind the words inscribed on a plaque in a young executive's office, "If you could kick the person responsible for most of your troubles, you wouldn't be able to sit down for six months."

PRAYER HELPS

☆☆ The other day, while finishing a cleaning job, I found a rather ancient little book of spiritual meditations. Opening the book at random I was confronted with this very good advice concerning prayer, which I thought would be helpful to pass on.

1. You will never FIND time for prayer; you must MAKE it.
2. There is nothing too small to pray over; therefore acquire the habit of praying over LITTLE THINGS.
3. The one who prays must be prepared to act also, in connection with the person or thing for which he is praying.

HIGH COST OF LIVING

☆☆ We are constantly being reminded of the high cost of living these days. The following lines, tucked away in Francis Gay's little "Friendship" series, serve to remind us that there are a few things in life that don't cost a penny!

The cost of living's pretty high,
There's little free in life,
No end of things I can't afford
And neither can my wife;
How odd that things the most worth while
(And they are very many)
Health, sunshine, love and song and friends,
Just do not cost a penny!

A POEM

I'd rather play a simple part
And play it well.
I'd rather, without skill or art,
My story tell
Than, just because I am not one
Whom others cheer
And shower their loudest plaudits on,
Do nothing here.

I'd rather serve in humbleness
From day to day,
Using what talents I possess
As best I may
Than, lacking any special gift
That wins the throng,
Try nothing here; but merely drift
Life's stream along.

I'd rather smile o'er simple tasks
That I can do
Than be the sullen thing who basks
His whole life through,
Scorning the simple things, because
He cannot claim
What others do, of men's applause
And pomp and fame.

Edgar Guest.

HELPFUL HINTS

☆☆ Saucepan lids are sometimes too hot to handle. Clip on a spring clothes-peg, and then you can lift off the lid in comfort. Sleeves aren't always easy to iron, but

a temporary sleeveboard can easily be made by wrapping a clean towel round a rolling pin. All sizes of sleeves can then be ironed quickly and efficiently by simply rolling the pin as you iron.

Punch nail holes in an aluminium foil pie plate and use it as a frying pan cover. It lets the steam out, but keeps the grease from spattering.

FAMILY FAVOURITE

☆☆ Have you ever heard of pumpkin jam? I hadn't until my mother-in-law gave me this recipe, which I would like to share. It is very much like a marmalade and is especially delicious on toast and hot biscuits.

8½ cups pumpkin (cut in very small cubes)
6 cups sugar
5 oranges (cut very small, including some grated peel)
Boil for two hours.

RECIPE FOR HAPPINESS

☆☆ My little daughter, upon returning from one of her thrilling outings at the Canadian National Exhibition this past summer, in customary style emptied her bag of all her treasures. The next day while looking through a wide assortment of gaudy give-aways, pamphlets and gimmicks of all sorts, I was rather surprised to discover these lines:

Can you say tonight in parting with the day
that's slipping past,
That you helped a single person of the
many you have passed?
Is a single life rejoicing over what you did
or said?
Does one whose hopes were fading, now
with courage look ahead?

Did you waste the day or lose it, was it well
or poorly spent?
Did you leave a trail of kindness, or a scar
of discontent?

As you close your eyes in slumber, do you
think that you can say,
"I have made the world much better for
the life I've lived today?"

MAGAZINE features

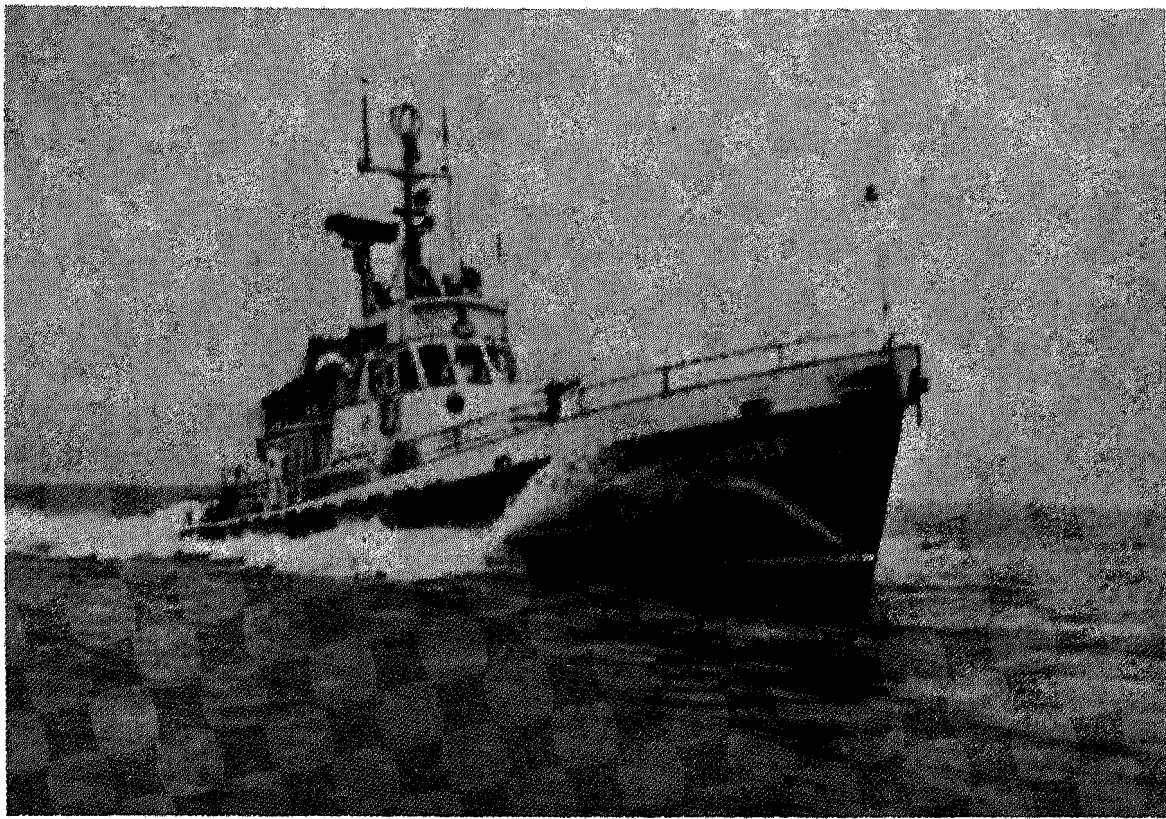
AT SEA WITH THE COAST GUARD

AS winter's gales loom menacingly close and the grey scud flies across seas turned sombre by lowering clouds, the men and ships of Canada's Coast Guard make ready for their arduous continuing tasks.

With the last freighter safely away on the high seas, the long Arctic passages are closed down, warning beacons set along barren northern coasts are doused and ice-vulnerable buoys and markers are recovered for depot servicing. One busy season is at an end, another is commencing.

Now is the time for the speedy search and rescue launches to double their alertness, and stand ready for the call to dash through vicious sea to help vessels in distress. The ponderous capital ships of the fleet, massive-hulled icebreakers of immense power, repair alongside their home bases after the lonely struggles of the high Arctic patrols and prepare for more battles in the winter ice along the Gulf of St. Lawrence and Atlantic seaboard.

Today, with nine long-range, helicopter-carrying, major icebreakers and a varied fleet of 135 additional vessels, the Canadian Coast Guard is the world's second largest (after Russia's) fleet, capable of operating in heavy ice



Above: Search and Rescue Cutter "Racer" at speed off Pacific Coast.

conditions. And new additions to the Coast Guard, including the use of specially-equipped hovercraft, keep this fleet among the most modern.

Red-hulled, with gleaming white super-structures, the craft of the Coast Guard — a 2,000-man strong civilian task force — are seen the length and breadth of the nation's far-reaching coastline — along the Pacific slopes of the Rocky Mountains, in mid-ocean on weather station, in the

far corners of the Arctic Archipelago, through the extensive inland waters and along the bounding eastern seaboard. The Cana-

dian Coast Guard is constantly at hand to service the needs of maritime interests.

—John Ough

TRY THIS DRIVING QUIZ

- Canada has 7,800,000 licenced drivers. Involved in crashes or violations of the law each year are more than:
a) 1,000,000 b) 1,600,000 c) 2,100,000
- Headlights on high beam show the road ahead for 350 feet. At what speed, under normal conditions, can you stop your car within that distance?
a) 55 mph. b) 60 mph. c) 70 mph.
- Travelling at 50 mph, how many car-lengths should you remain behind the car ahead?
a) Three b) Five c) Eight
- In order to pass another car safely at 60 mph, you should be sure the road ahead is clear for
a) 500 yards b) 850 yards c) 1,200 yards
- If everybody used automobile lap and shoulder safety belts, it would reduce the automobile crash death toll by:
a) 22% b) 37% c) 53%
- What percentage of fatal traffic accidents involve drivers who have been drinking?
a) 15% b) 38% c) 49%
- If your car begins to overheat in stop-and-go traffic, during stops you should shift to neutral and accelerate the engine.
True False
- On a multi-lane freeway, it is safe to drive closer behind other cars than on a two-lane highway.
True False
- In a year-long study in Sweden, how many people wearing lap and shoulder combination safety belts were killed in all crashes at speeds up to 60 mph?
a) 770 b) 230 c) None
- Graduates of high school driver education courses are involved in as many accidents as students not taking such courses?
a) 100% b) 50% c) 20%

ANSWERS

1. b); 2. a); 3. b); 4. b); 5. c); 6. c); 7. True; 8. False; 9. c); 10. b).

Ten Steps to Safe Driving

THE following are the ten most important things safe drivers do to AVOID accidents and PROTECT themselves and their passengers against injury:

- Keep both hands firmly on the wheel — at ten and two o'clock — and both eyes on the road.
- Never tailgate — allow at least one vehicle length for every ten miles per hour of speed — use the Timed Interval Formula.
- On wet, snowy or icy roads, reduce speed well below posted speed limits, depending on the severity of conditions.
- Always signal intentions — turns, lane changes, passing.
- Curves require special attention — slow down before entering, then apply power to wheels. Be alert for on-

coming cars; they often cross the centre line.

- Never pass on hills or curves. On straightaways pass only when positive the way is clear.
- If you drive, don't drink; if you drink, don't drive.
- Keep the car in good operating condition, especially brakes, tires, steering and front end suspension, front and rear lights, mirrors, turn signals, wipers, muffler and exhaust pipe.
- Always fasten safety belts and lock car doors.
- Drive defensively: be ready for the unexpected; know what to do to avoid an accident; react in time.

"Observance of these ten steps by drivers," says the Canada Safety Council, "will cut down by 90 per cent their chances of being involved in car crashes."

ARMY accent



A PROGRAMME including the whole family is the ultimate aim of The Salvation Army. As an organization we are now striving to move into suburban areas and new city developments with attractive religious activities, but these activities often include something for every age—except Dad!

An adherent cannot be a bandsman, indeed not many soldiers can be, and consequently we find a tragic absence of men in our meetings and weekly programmes. This serious weakness must be corrected if entire family participation is to be expected.

Among the many interesting differences in The Salvation Army in Newfoundland, one finds an amazing development that fills this serious programme gap. It is the Salvation Army Men's Service Club! Here is the answer. When we approach an unchurched family near our hall, we should be able to present an interesting adherent package that includes the father. He would likely enjoy the weekly club dinner which is patterned almost identically with the modern Kiwanis or Rotary developments, with projects being channelled into corps needs.

Actually, this idea can no longer be regarded as experimental. Newfoundland Salvationists have proven its worth in most centres. If our modern endeavour is to include all the

family, then the Salvation Army Service Club is a must and should be organized now. Male adherents



Introducing a devoted New Brunswick youth worker:

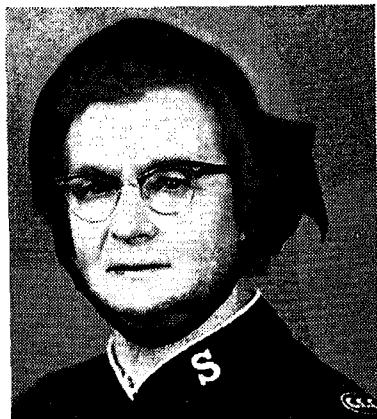
A LEADER OF YOUTH FOR THIRTY YEARS

FOR thirty years Corps Cadet Counsellor Mrs. A. Israel, of Fredericton Corps, N.B., has untiringly devoted herself to the training of young people in Bible knowledge, Christian standards and Salvation Army warfare. No adverse circumstance has been allowed to interfere with her task, and many times she has opened her home to those who otherwise could not have pursued their studies.

Mrs. Israel is loved by all who know her for her Christian principles, and hundreds who have come under her influence honour her as a true "Mother in Israel." A number of these are now Salvation Army officers.

And this remarkable woman is still at it! She has, however, organized a team of young adults to assist her, and the "norm" for her corps cadets is for every one

of a brigade of twenty-two to complete lessons regularly and to receive certificates at the conclusion of each course. In 1965 her brigade won the National Corps Cadet Proficiency Flag.



Major George Clarke, Territorial Evangelist, poses an interesting question in this article entitled

What about Dad?

shy away from the corps and consequently become alienated, while the wife and family become completely involved. It is surprising how the men will respond to such an organization. In Windsor, Nfld., the president of the club is the manager of a large furniture store and an adherent of the corps, while the membership includes the mayor of the community.

Our service clubs will not only recognize the role of the male adherent, but will benefit the corps greatly by financial and physical projects.

As thousands of adherents enter The Salvation Army during the next five years, making it their church home, will we be found guilty of providing an active Christian outlet for everyone, except "poor old Dad"?

We have heard, over the years, the theory that emphasizes the winning of the baby as being the means of influencing a whole family. Indeed, interesting the mother has been regarded as essential; but does it not stand to reason that if the head of the house, the father, could be brought into the fellowship, then total family involvement would be more probable than ever?

As we observe the life of Jesus Christ, we become aware of His interest in every member of the family. He attracts the children, the women, the youth and men, both young and old, to His service. Not one member of the family is overlooked.

The Last Supper suggests to me that there must have been other times when men of every age and ability gathered about the table with the Master. Now is the time to draw them in again, not only for service, but that they too might be introduced to our Lord, the Saviour of men!

Major George Clarke (second from left) recently addressed The Salvation Army Men's Service Club in Windsor, Nfld. The Mayor of the town is at the extreme right. Also seen are Captain Jack Stanley (left) and Major Arthur Pike.

Pre-Inventory Sale Instruments

Boosey and Hawkes Imperial, Oxford and Triumphonic Instruments
Prices available on request

Favourable Discounts
Net 30 days

Terms available

ANNOUNCING NEW RECORDING "Brass International"

featuring
INTERNATIONAL STAFF BAND, PORTSMOUTH CITADEL, WELLINGTON,
NEW ZEALAND, and NEW YORK STAFF BAND

Mono or Stereo
\$5.45 plus 60c packing

Provincial tax 5%, Ontario only

The Trade Department, 259 Victoria St, Toronto 2, Ontario



Commissioner and Mrs. C. Wiseman

Wychwood, Sun., Dec. 8; Meighen Lodge, Tues., Dec. 10; Meighen Lodge (Retired Officers), Thurs., Dec. 12; Toronto House of Concord, Mon., Dec. 16; Toronto Grace Hospital, Tues., Dec. 17; Meighen Lodge, Wed., Dec. 18; Toronto Retired Officers' Residence, Thurs., Dec. 19; Hamilton Men's Social Service Centre, Fri., Dec. 20; Toronto Homeless Men's Dinner, Sat., Dec. 21; Mount Dennis, Sun., Dec. 22; Toronto Women's Receiving Home, Mon., Dec. 23.

Mrs. Commissioner C. Wiseman

Toronto Grace Hospital, Tues. (noon), Dec. 10.

Colonel and Mrs. Frank Moulton, Greenwood, Sun., Dec. 22.

Lieut.-Colonel Morgan Flannigan: Toronto Harbour Light, Sun., Dec. 8

Lieut.-Colonel Wilfred Ratcliffe: Vancouver, Sat., Dec. 7; Port Coquitlam, Sun., Dec. 8; Marpole, Sun., Dec. 15; Vancouver, Sun., Dec. 22; Newton, Sun., Dec. 29.

Lieut.-Colonel H. G. Roberts: Toronto Harbour Light, Mon., Dec. 16.

Mrs. Brigadier Ernest Falle: Dovercourt, Sun. (a.m.), Dec. 8 and 15.

Brigadier Leslie Tilcombe: Meadow Lake, Sat.-Sun., Dec. 7-8; Prince Albert, Sat.-Sun., Dec. 14-15; Regina, Sun. (a.m.), Dec. 22.

Major Joseph Craig: Labrador City, Thurs.-Tues., Dec. 12-17

Christmas Bargain

DO not fail to obtain your copy of the Christmas issue of "The Canadian Home Leaguer" now on sale. The striking three-colour front cover is "something different," and the reading matter contains seasonal messages, stories, and homemaker's aids that will interest the whole family. There is no better 15c worth of Christian literature to be had; and a "Home Leaguer" would make an excellent Christmas "card" for your special friends!

Apply without delay to your corps officer or home league distributor before the supply is snapped up.

Major and Mrs. Joseph Craig: East Toronto, Tues., Dec. 31 and Jan. 5
Major Margaret Green: East Toronto, Sat., Dec. 7; Kitchener, Sun., Dec. 8.

TERRITORIAL EVANGELISTS—

Major and Mrs. George Clarke: Penticton, Sat.-Tues., Dec. 7-10.

Captain William Clarke: Weston, Winnipeg, Sun., Dec. 8; Dauphin, Thurs.-Mon., Dec. 12-16; Fort Rouge, Sun., Dec. 22; Winnipeg Citadel, Sun., Dec. 29; Portage La Prairie, Sat.-Tues., Jan. 4-7

OFFICIAL GAZETTE

TERRITORIAL HEADQUARTERS:

APPOINTMENTS—

Majors Lena Horton, Bethesda Girls' Home, London; Hazel Sharpe, Grace Haven, Regina (Asst. Superintendent)

Captains Ruth Halsey, Captain Wm. Jackman Memorial Hospital, Labrador City; Elizabeth Raine, Port Coquitlam Outpost

Auxiliary-Captain Elvet Morgan, Dundas

RETIREMENT FROM ACTIVE SERVICE—

Mrs. Brigadier Harvey Legge (W) (nee Selina Somerton) out of Bell Island, Nfld., in 1931. Last appointment, Territorial Headquarters, Finance Dept. On November 16, 1968.

Clarence Wiseman

Territorial Commander

Mid-Ontario's People's Congress

(Continued from page 7)

united timbrel display under the direction of Captain Joan Greer of Toronto, plus the rhythmic music of the Willowtones combo. Colonel Brown gave background to many of the musical items rendered and shared some of his personal feelings "in coming from Britain to Belleville" and returning to the auditorium of the same school he had attended as a boy.

Following the Sunday morning knee-drill and open-air meeting, the Kingston and Oshawa Songster Brigades gave musical support for the holiness meeting. Mrs. David Dowding of Scarborough was the guest soloist for the weekend and participated in the Sunday's meetings. Colonel Brown, in his message, stated "It takes God's man to interpret God's message."

Do you know where these are?

The Salvation Army will assist in the search for missing relatives. Please read the list below, and if you know the present address of any person listed, or any information which will be helpful in continuing the search, kindly contact the Men's Social Service Secretary, 20 Albert Street, Toronto, marking your envelope "Inquiry".

BRIMSON, Gwendoline Lillian. Born September 11, 1921 at Swansea, Glamorgan, Wales. Marital status not known. Primary School teacher. University degree. Taught in Baltimore and in Toronto, Ont. Mother anxious to know of well-being and whereabouts. 67-315

BUTLER, Frederick Percy. Born November 24, 1903 at Fulham, S. W. London, England. Was with the R.C.A.F. Last heard of in 1942 when he lived in Calgary, Alberta. Possible later employed by C.P.R. This is a long-standing inquiry by an aged and anxious mother. 66-473

ECCLESTON, Harold Thomas. Born April 3, 1902 in Selly Oak, Birmingham. Last heard from in 1923 when he lived in Toronto, Ontario. Came to Canada with aunt, Mrs. West. Parents, William and Lily Eccleston (nee Lawrence). Sister, Mrs. Doris Lily Cartwright, desires to contact. 63-104

FRASER, William Richard. Surname could be FRAZER. Born March 20, 1879 in Moncton, N.B. Was a meat cutter by trade. Parents: Donald Allen and Catherine Fraser. Father was born in Lorne, Pictou Co., N.S. while mother was born in Glenagarry, Pictou Co., N.S. When last heard from in 1912, was living in Nelson, B.C. where he worked for a tramway company. His brother Stanley G. Frazer, of Seattle, Washington, U.S.A. is the inquirer. Is he known to anyone? 17982

GERBER, William Norman (called John). Born March 22, 1901 in London, England. Parents: Edward and Georgina Gerber (nee: Edwards). Marital status is unknown. Last heard from March 3, 1929 when he is believed to have been in Roland, Manitoba. His sister, Mrs. Gertrude M. Gerber, wishes to know his whereabouts. 66-457

GREENHOW, Eric. Born September 21, 1904 or 1905 or thereabouts in Liverpool, England. Parents John and Amelia Greenhow. Separated. Butcher but enjoyed cooking. Portion of finger missing on left hand. Last heard from in the Spring of 1955. A friend reported he had seen him at B.C. airport on way to Thompson, Manitoba. His daughter, Mrs. Joyce Aileen Stratulet, and her husband are anxious to find him. 63-581

JOHANSSON, Karl Bertil. Is also known as Bert Johnson. Born in Lugnas, Sweden on February 4, 1903. Parents: Johan August and Hulda Johansson. Ash coloured hair; bluish grey eyes; married to Betty in 1945. Had a son, Jimmy, born in 1947. Painter. Last heard from in 1952 when he lived in Edmonton, Alberta. His sister, Mrs. Adele Wallin, is concerned as to health and whereabouts. 18978

KICHUK, Donald Myron. Born November 24, 1950 in Swan River. Parents: Jacob and Nettie Kichuk. Social Insurance No. 80-241-148 also 438-556-318. When last heard of was in Tillsonburg, Ontario. Mother anxious to know of well-being and whereabouts. 63-467

OFTENESS, Torolf (Jensen). Born July 3, 1889 in Oslo, Norway. Parents: Aovilda and Tobias Jensen. To Canada about 1924 and in 1938 lived in Saskatoon, Sask. In 1947 was known to be working in a mill. His wife, Hanna (nee: Skaar), has a brother, Michael, in Seattle, Washington, U.S.A. His sister, Mrs. Anlang Flagstad of Norway is anxious to locate. 63-541

PETTERSEN, Einar Godtfred. Could use surname ENG or GLYPPE. Born September 27, 1907 in Oslo, Norway. Parents: Kristian and Louise Pettersen (nee: Dikson). Brother, Peder, who was separated from him at about age seven, is seeking him. In 1922 heard from him from St. John's, Nfld. He then worked in woods and in a sawmill. 67-250

PROBERT, Arthur. Born December 18, 1904 at Hebden Bridge, England. Sought by daughter, Mrs. Edith Dorothy Dwyer. Was last heard from in 1956. His last known address was in Victoria, B.C. 66-459

SIGURDSON, Christina Ailie (nee: Bennett). Nickname—Chris. Born August 31, about forty to forty-five years ago. Indian. Was a presser in Toronto General Hospital and lived in Toronto. Her daughter, Mrs. Marion Beaudry, seeks her mother. 63-316

SKJOLDBORG, Preben Charles. Born in Copenhagen, Denmark on May 9, 1925. Last known to have worked in Victoria, B.C., where he also lived. His wife, Dinah, worked in a bank as a clerk. A sister and her husband, seeking him. 13779

VOLLMER, Dianne Helen. Born in Kitchener, Ontario on June 18, 1947. Parents: Sheldon and Leona Vollmer. Single. Grade twelve education. 5' 2" tall. Weight 128 lbs. Ash blond hair. Hazel eyes. Secretarial work. Last known to work for Bureau of Statistics in Ottawa, Ont. Was previously an employee of Royal Bank, Waterloo, Ont. Last heard from by telephone on August 23, 1968. Parents anxious to know daughter's whereabouts. Please contact. 63-556

The Army and the Churches

(Continued from page 8)

viction that a revived Salvation Army is essential to fulfil its destiny in the world today.

Dr. Billy Graham, who was present for most of the Assembly, said in a press conference. . . "If the 20th century Church limps along without spiritual renewal, sooner or later western history will stumble into a swamp of despair more wretched than the Dark Ages. But, if the Spirit of God enlivens an obedient vanguard for worldwide witness to the redemption that is in Christ Jesus, the Church renewed could stir and stun our generation with its gospel of fresh hope and moral and spiritual power." And to this we say Amen.

The ringing of the Uppsala Cathedral bell brought to a conclusion the Assembly following a united service of prayer. I left this lovely city the next morning and since then have seen many kneel at our Army Mercy Seat in three countries, not the least being our beloved Canada. Hallelujah!

Word has been received that Brigadier Clara Eastwell (R) has been promoted to Glory. A tribute to her life of service will appear in an early issue.

15—TREASURER LUKE

*They say, I can a Christian be,
And serve God quite as well,
And reach heaven just as surely
By the music of church bell.*

—F. de L. Booth-Tucker

I HAVE often wondered what compelled so many quiet, orthodox religious folks into the hubbub and turmoil of the Army of the early days. To many who stepped over the borders of staid churchmanship into the field of our battle it was a very deliberate taking up of the cross and a "leaving all to follow."

Of such was Treasurer Luke. At first sight you would have set him down as the most unlikely to be stirred into a full-blooded Salvationism. He had been brought up within the strict confines of one of the older nonconformist bodies.

When I first remember him he was doing duty as Honorary Treasurer, a title then bestowed on those who were not fully enrolled soldiers but who helped in looking after the corps' finances—an arrangement designed to meet the criticism of those who asked: "Who gets all the money?" He had not adopted Army uniform, but remained faithful to his "Sunday blacks"—frock-coat, shiny top hat, and all complete. He wore a piece of blue ribbon in his coat, his nearest approach to any sign of religious affiliation. Every Sunday morning he would step out of his uptown villa, correctly garbed, only to return, more often than not, covered with filth and slime from top to toe, the result of his association with the Army. He must have spent a small fortune in dry-cleaning!

For long enough this was as near as he came to being a Salvationist—all the penalties, so to speak, but none of its joys. Too sedate and too aloof to let himself go into the happy freedom of a full soldiery.

Attending the meetings was another who also halted on the brink; a very different individual from the one who eventually be-

came known among us as "Treasurer Luke." The other was an old, old man—or so he appeared to me—bent and untidy, for there was no one in his house to send him on his way trim and tidy, as Mrs. Luke did her husband.

Dad Briggs was indeed a desolate man, a lonely widower with a wayward daughter. The only comfort he had in life was his friendship with the Army people, his only home the Army hall—for his own home was bereft of every-

thing that fulfils the word. He, too, hovered on the edge of Salvationism; his fear was that some would regard his shame as a bar to full communion with us.

His story went beyond my youthful understanding of such tragedies, but in time even I began to see a pathos in the inquiries he would address to an officer or "special" fresh from London town. "Have you come across my gal up there?" was his question. "She's in London somewhere; don't never write to me, she don't. I wonder if you've ever seen her. If you do, tell her you've seen me, and give her my love."

Everybody, save a few of the youngsters of the corps, knew the tragic story of Dad Briggs's home. His wife passed away, leaving a good-willed but soft-hearted father as the only guardian of a high-spirited girl. The old, old sorrowful story—duties placed upon her that irked her beyond endurance, bad and dangerous companions, and then a morning when the old man wakened to the fact that his girl was gone. It was only by degrees he came to believe she had drifted into a life of shame. Still his heart loved her, his home needed her, and so he sent his pathetic messages Londonward.

Of course, Mr. Luke was one of those who spoke comfortingly to Briggs, but I am sure it never once occurred to him that he would be the one to find the girl, and the means of bringing her home, nor that she would solve his problem about actual soldiery in the Army.

Business for his firm often took Mr. Luke to London. He was among the thousands who flocked to hear the General and the Army Mother at those wonderful "Two Days with God" in the old-time Exeter Hall in the Strand.

The Strand was a thoroughfare traversed by a strangely assorted company, particularly toward the midnight hour. Out of Exeter Hall when the Army had the building would pour a crowd of jubilant Salvationists fresh from a rousing prayer meeting and tremendous Penitent-form scenes. From the theatre along the same street would stream crowds greatly at variance with the others—haughty, proud and scented. Along the pavements too, would be others—sisters of shame. A strangely assorted company!

Treasurer Luke was coming away from a meeting wherein the power and the glory had had their full vent, and his soul was all

astir. An agitated debate was going on within him. He would have much to discuss with his wife when he arrived home! Every day he was coming nearer to full Salvationism.

As he hurried along the Strand, eager to catch his train for home, he saw a sight he had seen on London streets more than once—a sight which always filled his pure, sensitive soul with pity. It was the parade of the streets, young women bartering their bodies, and as he hastened along he caught a glimpse of one of them crossing his path. He looked again—it was Dad Briggs's daughter.

Mary. He wants you home again, more than anything in life. He's old and poor and ill, Mary. Why don't you come home?"

"Me come home?" she cried. "Me! What, like this? Me, Mr. Luke? You don't know what you're saying."

Then, just then, Mr. Luke saw his way to getting Mary home, of trapping her, so to speak. "We're just at the station, Mary; let me get your ticket, and you come home with me."

"Oh, Mr. Luke, like this? You really can't mean it!"

And so it came about. All unheeding what other folk might think of the religiously garbed



"Mary! Your father said to me last night that if I saw you I was to be sure and give you his love!"

His first impulse was to hurry on, and you will not wonder thereat; but, as he lowered his head, for fear he might be recognized, there came to him a vision of the old father, decrepit, sad and broken; of a home lonely and desolate, and of a message: "If you see my gal in London, give her my love."

Casting respectability and fear of misunderstanding to the wind, he turned and went up to the girl and touched her on the arm. "Mary! Your father said to me last night that if I saw you I was to be sure and give you his love!"

For a moment she stood in bewilderment; it was a far different approach from what she had expected. Then recognition came. "Oh, Mr. Luke! Oh, Mr. Luke!" That was all.

"Do you know what I said, Mary? His love—that's what your father sent you."

"Mr. Luke!" she gasped. "His love! Do you mean my father said that? Does he want me home?"

"That's just what I do mean,

man in company with a very evident girl of the street, Mr. Luke, sedate Treasurer Luke, fell into step with her along the Strand and started with her on the journey home. Their fellow-passengers must have had dubious thoughts about his choice of companion, but in his heart a song of joy was singing; for the first time in his life he was tasting the real joy of a Salvationist's life—bringing home the wanderer.

It is allowed to me to tell the story, for all the parties to it have crossed the River, and I question whether more than one or two of the old-timers will remember it. Treasurer Luke never noised abroad how and where he found the lost sheep. He never told, except to his wife and one or two intimates, how the old man welcomed the erring one. But there must have been great joy in the experience, for it was the foundation of a devoted and out-and-out service given to Christ in the Army through all the remainder of his years.

(To be continued)

The Old Corps

by EDWARD H. JOY

came known among us as "Treasurer Luke." The other was an old, old man—or so he appeared to me—bent and untidy, for there was no one in his house to send him on his way trim and tidy, as Mrs. Luke did her husband.

Dad Briggs was indeed a desolate man, a lonely widower with a wayward daughter. The only comfort he had in life was his friendship with the Army people, his only home the Army hall—for his own home was bereft of every-

jubilant Salvationists fresh from a rousing prayer meeting and tremendous Penitent-form scenes. From the theatre along the same street would stream crowds greatly at variance with the others—haughty, proud and scented. Along the pavements too, would be others—sisters of shame. A strangely assorted company!

Treasurer Luke was coming away from a meeting wherein the power and the glory had had their full vent, and his soul was all